THE

Hindu Message

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CONTENTS.

A VISION OF INDIA:
The Autumn.
By K. S. Ramaswamy Sastri, B.A., B.L. 193
DREAMS OF THE SOUL:
By An Indian Dreamer. 193
EVENTS OF THE WEEK. 194
LEADER:
A Remarkable Scientific Discovery. 195
The Brahmin and India to-day.
By N. Subrahmanya Aiyar M.A. 196
LITERARY AND EDUCATIONAL:
Godless Education.—By B. V. Kamesvara Aiyar, M.A. 197
MEDICAL:
Doctors as Men of Science.
By S. P. Venkatesa Iyer. 199
The Active Principle in Medicinal Durgs—V.
By Eliyurkar G. Subrahmanya Sarma. 200
MISCELLANEOUS:
The Civil Marriage Bill.
By P. V. Chalapati Rao. 201
CORRESPONDENCE:
Sanyasa and Politics.
By R. Krishnasmi Aiyar. M.A., B.L 203

THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE AUTUMN.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Now comes the autumn with its fruitful gold
To banish hunger with abundant gain.
No more grim sorrow over earth shall reign
But joy shall come to her sons brave and bold
And daughters fair and sweet. On high unrolled
The bright skies beckon to the daring brain
To leave the ancient bloody work of Cain
And see how He His purpose doth unfold
The earth wears ripened corn's gold girdle bright;
The rippling tanks are fair with lotus flowers;
The streams meander slow, to meet the seas.
The full moon's orbe'd silver on the sight
Glows like a lovenight's lamp on happy lovers
But bomblike slays the distant lover's peace.

Dreams of the Soul.

BY AN INDIN DREAMER.

LXXVI

Oh Lord, teach me to be thy glad and willing and perfect instrument.

Let me be thy sword to cleave Vice in twain.

Let me be thy arrow to pierce the heart of Ignorance.

Let me be thy ploughshare to plough the fields of love and service and renunciation.

Let me be thy sickle to garner the harvest of thought and wisdom.

Let me be thy footstool below Thy Throne of Grace.

Let me be thy flute through which will speed the melodies of Bliss to the heart of man.

LXXVII

Ay! even the darkest hour of my life, when illumined by thee in my heart, is fair and glowing as the morning glory after rain.

It is full of the essence of thy love and its bitterness has been over-powered by thy sweetness.

I now feel full of a new pervasive and blissful calm.

This reattained repose of nature, this regained composure of spirit—how it fulfils and floods my being with a new and great delight!

Thy touch is on all that I feel and say and do.

O Lord! May it be so for ever and ever.

Events of the Week.

The "Indian Social Reformer" writes :—"A Reuter's telegram conveys the news that the London Municipality has resolved to confer the freedom of that city on Mr. Sastry and the Maharao of Cutch, the Indian delegates to the Imperial Cabinet. The Maharao, of course, is not expected to decline anything, but we think that, after the miscarriage of his resolution about the status of Indians in the Imperial Cabinet, Mr. Sastry cannot gracefully accept any personal distinction which masks the grim fact that his plea on behalf of his countrymen for civilised treatment in the British colonies, has been rejected. It is clear from the language which Mr. Sastry used of his resolution that he regarded it as embodying the purport of his mission in the Imperial Cabinet, and it is hardly seemly that a public man sent on a national mission, should accept a personal compliment when that mission remains unaccomplished. It is true that Lord Sinha accepted a similar compliment but there is a difference between his Lordship and Mr. Sastry which precludes its being regarded as a precedent applicable to the latter. Lord Sinha's public life virtually dates from his acceptance of office and has been determined by his continuance in it. His speech at some ante-diluvian Congress session and his presiding at the Bombay Congress in 1915, were episodes scarcely affecting the general trend of his career. But Mr. Sastry's case is totally different. He has risen to eminence as a non-official and remains non-official still though in high favour with the Government of the day. He has not the same excuse as Lord Sinha for regarding personal marks of favour as equivalent to or substitutes for the advancement of the nation's cause. It is his duty to decline any recognition for himself while the slur upon his country's honour, to get which removed he was sent to England, remains uneffaced." We are sure every word of this will be heartily endorsed by our readers.

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The repeal of the more obnoxious provisions of the Press Act was a foregone conclusion: and as such and owing to the public attention being concentrated on more momentous questions, the Press of this country has rightly refused to grow effusive in its expressions of gratitude to the powers directing us to our destiny for this small favour bestowed in the manner of a begrabbing attorney. For, though the Press of the country is no longer to be under the stigma of being classed among known depradators by being asked to furnish security, yet other resources of civilisation remain. The abrogation of the clauses relating to forfeiture of security and the confiscation of the press are no doubt steps in the right direction ; so also is the throwing of the burden of proof on to the shoulders of the Local Government instead of the old procedure where the proprietor or the printer were asked to take the almost impossible and unjust task of proving their innocence. The contradictory statements in the report which however is signed unanimously is indicative of the fact that this great question has been settled not exactly in the spirit of safeguarding the unfettered freedom of the Press, but in a spirit of accommodation towards huckstering bureaucrats. We do not mean hereby to withhold our meed of praise from the Committee for their conclusions reached in opposition to the expressed opinions of local governments. But we are afraid we detect in the clauses relating to the Post Office Act the cloven hoof of executive irresponsibility. The term "openly seditious" is delightfully vague ; and the reference to the High Court, though it provides a semblance of legal remedy for the party injured, will in actual practice be reduced to impotence for any good purpose. The suggestion that the Editor's name should be duly blazoned forth, at a conspicuous place in the journals every day partakes of the nature of the grotesque ; though, if it is true that the proposal originated from Mrs. Besant, we can understand how the adoption thereof should touch the heart of so great an expert in the art of window-dressing. But as a contemporary observes, the proposed provision will either be a futility or a superfluity, and in either case is undesirable of adoption.

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The anniversary of the death of the great Lokamanya fell, according to the Hindu calender, on the 20th Instant ; though we note that the party, which is convinced of the unmentionable cussedness of Western civilisation, has agreed to its being celebrated under its auspices on the 1st of August. Of the Life, Work and inspiring Message of the great Leader, it is hardly necessary to say a word here ; for happily there are few heretics amongst us who dare question his transcendental eminence. Mahatma Gandhi unveiled on that date a bust of Tilak in the "Kesari" office : and we wish to draw attention to Mr. Kelkar's speech at the close of the meeting. Mr. Kelkar in thanking Mahatma Gandhi and guests, expressed gratitude for Mr. Gandhi's appreciation of Mr. Tilak. He asserted that Maharashtra was always characterised by its faith both in religion and politics but regarding non-co-operation he rather laid the blame on the shoulders of those who constructed and insisted upon a programme containing several unpracticable details. Maharashtra however was entirely at one with the Mahatmaji in non-violence, Hindu-Mahomedan unity, Swadeshi, Boycott, liquor prohibition and the immediate attainment of political Swaraj. Mr. Gandhi would find Maharashtra going with him in matters of real agreement to any length. Mr. Kelkar expressed his conviction that if Mr. Tilak were alive he would get Mr. Gandhi to amend his programme in a practical spirit.

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An irate correspondent writing in Saturday's "Hindu" asks why, in the name of decency, so much oratory was wasted, at the congratulatory meeting at Madras over Mr. Yakub Hasan's release, in explaining away his undertaking not to visit Malabar. We confess our sympathies are with the correspondent. A perusal of the speeches at the meeting does not impress us with the wisdom of the course Mr. Yakub Hasan had adopted to secure his release a month earlier. It is probably true that if men made no mistakes there would be no politics ; but we think the responsibility was great on Mr. Yakub Hasan as evidently it was with him a matter of conscience to offer civil disobedience, unmindful of what the Congress may, and in fact did suggest. If that was so—and we believed it was—all honour to Mr. Hasan ; but his present conduct does not fit in with his former line of conduct at Calicut. The character of public men is an invaluable asset of the country ; and whichever way we may look at it, to us there is an ugly look about the way all happened at Coimbatore last fortnight. There are estimable gentlemen who would fain assure us that Mr. Hasan's line of action was heroic—probably they refer to his second and confused letter to the D. M. and S. O. For us we can only say that he was more heroic at Calicut. Our readers will doubtless judge for themselves.

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The Department of Commerce, Government of India, notifies the prohibition of the import of the weekly "Islamic News" published by the Islamic Information Bureau, London, under the Sea Customs Act.

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The Publicity Bureau states :—No details of the tour of His Royal Highness the Prince of Wales have yet been received, but it is understood that he is likely to visit Madras in January next. A large reception committee, representative of all the interests in the Presidency, was formed last year to make arrangements for His Royal Highness' reception and a considerable sum was received in subscription. As soon as sufficient details of His Royal Highness' programme are received, it is understood that the executive committee of the Prince of Wales Reception Fund will meet and make arrangements, in close communication with the Government, for giving the Heir to the Throne a suitable welcome to the Presidency.

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The following appears in a contemporary :—"A strong rumour is afloat in C. P. that on the retirement of the present Governor, Sir Frank Sly of C. P. and Berar, which is to take place very soon, an Indian Governor is to take his charge and it is believed that Sir Sankaran has accepted the post."

The Hindu Message

A remarkable Scientific Discovery.

The "Popular Science Siftings", of the 5th instant, received this week contains an article announcing the remarkable discovery of a man of science, Dr. Albert Abrams, who has demonstrated that deep down in those minute eddies of the human blood, Nature has placed the hall-mark of every man's heredity. In his blood cells is bound up the unmistakeable records of every man's fatherhood. John Smith's son, by the inescapeable similarity of registered blood vibrations is proved to be the son of John Smith and none other. Through an invention known as the "Oscillophore" Dr. Abrams saved the birthright of a child in a paternity case. A drop of blood from the veins of the father and a drop of blood from the veins of a 3 months-old child were obtained. They were submitted to the action of the Oscillophore. After completing the test Dr. Abrams announced that the man was without question the father of the child. The Judge accepted the proofs presented. Man, said Dr. Abrams in discribing his discovery, is merely an electric machine in which the smallest determinable unit is not a cell but an electron. His test is performed as follows: The 'radio-active energy' of the blood is tested and confined to a capsule. This capsule is kept in motion on a specially contrived pendulum. Like a tuning fork this pendulum is sensitive only to influences that have the same rate of vibration. Into close proximity with the capsule is then brought a drop of blood from another person. If the two rates of vibration are identical, the vibrations of the capsule are halted. The rate of vibration of the blood of a known father and child having been determined similarly by previous experiment, the relationship is proved where the oscillophore shows an affinity between the two drops. By the same method according to Dr. Abrams, *the sex, race and state of health* of an individual can be determined, his emotions and sex-impulses can be measured and the approximate time of his death can be fixed many years in advance. The scientist relates a number of experiments already made and found perfectly correct. Truly this is a remarkable discovery which goes to confirm in a wonderful manner the wisdom of our ancient sages. Without the aid of "Oscillophore," or any such instrument our sages of yore found out the fundamental differences—both inherent and outward—that existed between man and man and accordingly, by a process known only to themselves classified the people of this hoary land into four divisions *in accordance with their birth and qualities.* Here both birth and qualities were found to be essential. When this marvellous division has been found by the experience of ages to be a wonderful preserver of the purity of the race those whose interest it was to see it destroyed and also those whose temperament is to blindly ape others began to say that caste system is the bane of India, retarding all "progress" and that if India wanted to take her proper place among the nations of the world she must immediately give up her caste. According to these people India must become non-India before she could advance. What these sapient critics mean by "progress" and by the phrase "India's taking her proper place among the nations of the world" is best known only to themselves. Anyhow science slowly but surely and steadily proves the wisdom of our ancient sages and demonstrates that it is absolutely impossible to efface the fundamental distinctions that exist in the system and that are transmitted hereditarily from father to son. Dr. Wiesmann demonstrated some years ago in his famous germ-plasm theory that there exist fundamental irreconcileable differences in the human germ-plasm itself which produce different sets of characteristics in different men. Now comes Dr. Albert Abrams with his unmistakable record of parentage. A Brahmin's son can be a Brahmin only and none other. That is why our ancients insisted on birth first and the qualities afterwards. The blood of the ancient sage Bharadwaja and the blood of his modern descendant of the Bharadvaja gotra will according to Dr. Abrams show affinity if submitted to the test of the "Oscillophore." Is it not marvellous? Our ancients from Lord Sri Krishna downwards have been crying hoarse against *Varnasankara* which they say would bring untold misery and ruin in its wake. But who cares for these? Even when scientists prove it as a very sound principle it is a nine-days' wonder and then comes the modern shibboleth

"Down with the caste." This shriek is the death-knell of Hinduism. We do not say that the caste system has not degenerated. By all means it has to be purified and restored to its original condition. But ending is not mending. As science discovers day by day, it is impossible to end this divinely started institution. Whether we want it or not it is with us. If we profit by the wisdom of our forefathers and try our best to purify it and restore it to its pristine glory so much for our good; if not we must be prepared for the consequences namely to be effaced off the face of the earth as Hindus and suffer all misery and pain that we see around us caused by the non-recognition of these fundamental differences. If a blind man who walks steadily in the direction of the sea would not listen to the warning voice of a well-meaning neighbour then he is doomed. Science is still experimenting and discovering new truths every day. For instance till recently the whole implication of science and art, in fact, was that while the blood corpuscles of a man would differ from that of a dog or of any other species, the blood of two men would be alike. There may be healthy blood and unhealthy blood but the properties thereof would be the same. The transfusion of blood from the veins of any one man to those of another was considered feasible and safe; the only condition was that the person losing the blood should be healthy enough to stand the loss. True, deaths resulted from time to time following transfusion, but they were attributed to outside causes. Then came the Great War and the surgeons in charge of an analytical laboratory of an army hopital discovered that certain bloods would not mix; they were hostile elements, and the war that followed an attempt to unite them in the same channel resulted fatally to the patient concerned. After that all transfusions were made between persons whose blood was found to have similar qualitative properties, with the result that since then there have been no deaths in the army directly traceable to blood exchange. Do not all these prove abundantly the insight and wisdom of our forefathers in recognising the essential differences that existed in the creation of mankind and in shaping their conduct and rules of life accordingly. If we do not profit by them it is not their fault.

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Our Social Problems and the Bhagavat Gita
By K S Ramaswamy Sastri B A, B L
Price per copy Annas 4 only,
For 50 copies Rs. 10 only.

The Brahmin and India to-day.

By. N. SUBRAHMANYA AIYAR M. A.

Indians are now sorted into two classes, Brahmins and non-Brahmins. By non-Brahmin is meant every person not a Brahmin, be he Hindu, or Musalman, Christian or Parsi. And these non-Brahmins will in respect of population always be in an over-whelming majority. Now, if this majority feels that every Brahmin should be excluded from schools and service on the ground that he is a Brahmin and if Swaraj means the transfering of all power to the Indian people with its non-Brahmin majority such as it is, is there any meaning it is asked, in a Brahmin working for such a Swaraj. The Brahmin has to fight all the battles and get all the odium and the non-Brahmin calling himself the sole representative of Indian democracy should enjoy the fruits of power and pelf at the expense of the poor Brahmin? This should not continue any longer. Is there not more safety for the Brahmin under a non-Indian Government? To this question, the answer is, No. Then, is the Brahmin to work on like this and suffer. No.

He has a duty and may expect his reward. His duty is to see India organised, *i.e.*, see that a feeling of inter-dependence and unity is created among the component parts of the nation so that there will be no caste jealousies at all. For the present, India is a mass of struggling units, each trying to blame, deceive and betray, and if possible to do violence to the other—all unconscious and involuntary acts caused in the struggle to live. Unless that trouble is removed, which can be by showing plenty of labour to the people and enabling them to live happily through various pursuits, the obtaining of Swaraj, which does not seem so easy to obtain, can only mean that in the internal struggle, which will remain unaffected, the strong will try to suppress the weak, the weak will try to retaliate against the strong, all will suffer.

The fact of it is that political Swaraj without economic rehabilitation will only mean that India perishes faster than it would under the comparatively slower process of the European's gradual trade-expansion and land-colonization. What we have to do is, to take stock of the present conditions instead of spending all our time in fighting for the crumbs of office, buy each other's labour at any cost, invest our savings in the assisting of production and distribution, export our articles in proportion to the imports and thus maintain the national organism in fulness and health. The exploiting foreigner will then find no congenial nidus in India. The foreigners that have already got settled will get amalgamated with the native population. With sufficiency of labour, division of labour will come. With it will also come permanence in this labour-division. This permanence will go down from generation to generation. The division so established will become interdependent organs. One of these organs will have protection as its function, which is now what is called public service; another will have religion as its function; another trade and so on with the result that the whole organism will live happily and free with a sense of mutual responsibility, harmony and oneness.

To bring all these about in the midst of misunderstandings and persecutions is the sacred function of the Brahmin.

Let him organize himself for this work and it will not be long before he gets rehabilitated in his ancient place of honour, and loved, revered and cherished. And the guidance benediction and atcive co-operation may well come from the heads of Mutts and other religious dignitaries.

Literary and Educational.

Godless Education.

By B. V. Kamesvara Aiyar, M.A.

The predominent note in modern thought is what may be called the Gospel of getting on. To get through the world in the most comfortable and the most successful way possible seems to be now practically the whole philosophy of life. A man has only one life to live; the other life preached by big-eyed dreamers, enthusiasts, fanatics and martyrs is so problematical or at least so far away that it is not worth while troubling oneself about it. One life to live and that ought to be lived as happily and pleasantly as possible; and the man who is foolish enough to believe that money is not the sum-total of human requirements is voted impractical. A Providence that keeps a man from getting on, that dooms him to a hovel while less able men enjoy themselves in mansions has no place in modern creeds.

This appears to be the keynote of the present times, the main spring which regulates all the present-day activities; and the system of education that obtains at present is the one that is best suited to this view of life. The nations of the West and the far West have fared well under such a scheme and come to pay little heed to religion and 'all that rot'.

So long as a man is healthy, strong and prosperous, he regards material success as the only thing worth striving for, as a thing in whose shaping Providence has no concern. It is only when troubles come and break the spirit that the weakness of man and the insufficiency of mere human efforts come to be felt and the lesson is learnt that this one life is not all. As the Bible beautifully expresses it, 'blessed are those that suffer; for theirs is the kingdom of heaven.' J. S. Mill who could not give his intellectual assent to a Hereafter felt, however, bound to say, with regard to the government of the universe and the destiny of man after death:—"it allays the sense of the irony of nature which is so painfully felt when we see the exertions and sacrifice of a life culminating in the formation of a wise and noble mind, only to disappear from the world when the time has just arrived at which the world seems about to begin reaping the benefit of it." The truth that life is short and art long is from old one of the most discouraging parts of our condition. This hope [that everything ends not with this life] admits the possibility that the art employed in improving and beautifying the soul may avail for good in some other life, even when seemingly useless for this. The loftier aspirations are no longer in the same degree kept and checked down by a sense of the insignificance of human life, by the disastrous feeling of 'not worth while.'

So long as a man is surrounded with all the comforts that wealth can command or authority enforce, so long as he meets with no check in his efforts to secure what he aims at, in short, so long as all goes well with him he scarcely sees any necessity to question the adequacy of this life. But when troubles and disappointment come unexpectedly in his way, when he sees that his most cherished possessions vanish away in spite of all his wealth and influence, when he feels himself entirely helpless and at the mercy of mysterious and invisible forces and circumstances which toss him about as if he were a bauble ship in the midst of a raging sea, in this hour of darkness and despair he realises that there are occasions when naught human can avail; then, as the turn of his mind directs him, he comes to think either that life is but a chaos—a freak of wild and wayward forces and chances, or that there is a higher Power that shapes all human ends and guides all human destinies towards a higher purpose than he had dreamt of in the hour of his greatness and God's littleness.

As with the individual, so it is with nations. Nations also, in the heyday of prosperity, think that all their success is due to the might of their arm and the force of their intellect and take little heed of the lesson that history so frequently teaches—the lesson that nations, like men, have their day; that there is a mysterious power that controls the destinies of nations as of individuals. "Assyria, Greece and Rome, where are they" asks the poet; but a purse-proud nation, in the height of its glory, seldom pauses to ask itself a similar qustiou "Will not their fate be yours also one of these days?" As Yudhishthira has so well put it, strange indeed is the blindness of man in matters concerning oneself. Asked by a Yaksha as to what was the most curious phenomenon he had observed, he replied.

अहन्यहनि भूतानि प्रविशन्ति यमालयम् ।
शेषाः स्थावरमिच्छन्ति किमाश्चर्यमितःपरम् ॥

"Day after day are living beings entering the abode of death; those that remain behind think of living for ever. What more wonderful than this?"

No wonder then that the Nations of the West flushed with their achievements in science and art, arms and commerce were rather tempted to go the pace a little fast. Fortunately, however the signs seem to be changing for the better. Already the leaders of thought are crying "halt"; already is agnosticism, that triumph of the Nineteenth century, yielding place to a belief in the Eternal; already is a lipwise flippancy of thought making way for a reverential attitude towards questions ultra-physical.

This is, indeed, a matter for thankfulness. We here who have shown a remarkable aptitude for assimilating western ideas, have been taking our inspiration from western thinkers. A quarter of a century ago, Mill and Bain, Spencer and Huxley were our prophets and seers, that is to say, of those of us who went through the university course. A good-hearted Christian Professor of Philosophy in one of our colleges in South India used to say in the course of his lectures, "Well, my boys, you are now in the glamour of Mill and Spencer, but take an old man's word. Mill and Spencer won't save you in the hour of need. Faith alone can save you." But we thought we knew better; and our self-sufficiency and lack of reverence filtered down to the young minds that were committed to our charge. Morality came

to be looked upon more or less as a convention and conscience, a growth; and the aim of the educated man was to get on as well as he could and make his pile. There was, of course, along with all this, a certain regard for character and principles. But such considerations were subordinated to a look-out on the main chance. In these circumstances higher English education came to be looked upon as not fulfilling all its expectations.

Is religion then so important a thing that without it no education, however liberal, can bring about all the desired results? Do we not see in this world much faith without goodness and much goodness without faith? The following passage, is worth quoting in this connection.

"The other member of our household—not to mention the cat—is Betty, the maid of all work and a perfect gem in her way. Betty, I am sorry to say, is a rank and hardened unbeliever. She told me the other day, while laying the cloth for my tea, that she had seen all sorts of religion in her time and that there was not a pin to choose between them; that every one of them made people cross and irritable and uncharitable towards their neighbours and that the best man she ever knew in her life was her uncle Sam and *he* had no religion at all."

It must be admitted that there have been notable examples of good and pure-souled men who could not conscientiously bring themselves to believe in the existence of a Higher Power. But with these men, it is their very intellectual honesty and sincerity that have held them back from faith, that have made them think and assert that 'human wants and wishes must not be allowed to create a delusion merely for their own satisfaction.'

I am referring to men like Bradlaugh, Huxley and Haeckel, men of a high order of intellect, sincerity and earnestness of purpose. I take it that with these men, their negative attitude marks only a stage of their spiritual progress and that with further experience, either in this life or in the life or lives to come, their agnosticism would bloom into a thorough and deep-rooted faith. It must be remembered that thinkers of this type have been very, very few—it would be no exaggeration to say one in a million—and these exceptions only go to prove the rule that with the majority of people, who take things as they find them and care not to think and seldom have the power to think of the deeper problems of life, Godlessness would be a dangerous condition, injurious to all the higher impulses of man. Trust in God is the natural atmosphere of our moral life. As Hutton puts it, absence of trust tends "to nourish despondency in deep moral difficulty, to weaken and even shatter the authority of conscience, to sow despondency both as to personal and human progress, to cast the personal affection in a much narrower and more selfish type and to dispel all the highest fascination and grandeur of the conception of truth." 'Trust' again, 'is the postulate of capacity to help ourselves in any great or noble work'; by shutting out this effectual means of inward guidance, the greatest among us shuts out the sole inspiration of all great action. This last, it may be urged, is a disadvantage that will affect only those specially endowed souls that are otherwise capable of great and enduring work but of all men alike, it can be safely asserted that in the absence of an implicit trust in the Dispensations of an all-wise and all-powerful Providence it is not possible to know the 'peace that passeth all understanding'—that mental equipoise that welcomes alike the smiles and the frowns of fortune, secure in the goodness of an all-knowing Ruler.

Without faith in a Higher Power, it will not be possible for any man, however great otherwise, to rise above the trials, vexations, and sufferings from which no man can claim exemption; much less will it be possible to risk all that human heart holds dear for any noble cause, however great it may be. It is the fervour of faith that has led the greatest leaders of the world to throw aside all thought of their little selves and dedicate and sacrifice their lives for the good of others. Sustained by faith alone have nations also unflinchingly gone through terrible ordeals and come out triumphant. It is faith that has impelled nations as much as individuals to deeds of heroic valour. As the Rishi has sung in the Rig Veda (X—151) in an ecstatic outburst, "It is by faith we till the sacred fire and pour the oblations to the Gods. We proclaim aloud that faith stands at the head of all prosperity. Oh, Faith, thou alone blessest him that gives and him that would give. Bless thou the liberal worshipper and bless thou this my song. Even as the Gods in their fight with the Asuras were led by thee, Oh, Faith, even so make this my song acceptable to the pious leaders. Gods live by faith, men live by faith, and aerial beings by faith—faith that stirs the inmost impulses of the heart. By faith is weal obtained. In the morning do we invoke faith and at noon and when the sun goeth down do we invoke faith. Oh, Faith, inspire us here."

Faith then, I hold, is indispensable for the full life of an individual as well as of a nation and it is the duty of those who have young and plastic minds committed to their charge to plant and foster this priceless blessing. Alike at home and at school should we make it our duty to bring up our youth in the fear and love of the Lord.

How is this faith to be induced and stimulated? Not by dogmatic teaching, not by erudite exposition of hair-splitting philosophic problems, not by sectarian and bigoted preachings but by the subtle influence that unconsciously radiates from a heart, soaked in undoubting faith. It is not this religion or that, this *ism* or that, that I would have expounded in our schools but those broad principles which are the common heritage of all religions and whenever practicable these grand truths of religion may be illustrated and enforced by the teachings of the several scriptures and the lives and doings of the national heroes.

There is however a great and serious danger to be avoided in the attempt to rear this faith. Where faith begins to sprout, there the weeds of superstition and bigotry grow up without effort and try to stifle this tender plant and then comes the tale of more-bickerings and fightings, *auto-de-fais* and massacres and all the horrors for which religion has been held responsible.

The essence of true faith however is the spirit of tolerance and catholicity and minds that are saturated with this true faith—an unquestioning trust in the infinite love and mercy of God—will naturally and without effort, be self-protected from the baleful influence of these satanic tares. Our teachers should therefore be not merely

men noted for their learning and university distinctions but they should be, above all things, imbued with deep piety and earnestness of purpose so that the spiritual atmosphere they create around them may, unconsciously even more than consciously purify and ennoble the thoughts of all those who are brought within the sphere of their influence.

Medical.

Doctors as Men of Science.

By S. P. Vencatesa Iyer.

(Concluded from our last number.)

We have no space to deal in detail with the pretensions of the great Edward Jenner M. D., sometimes called the Cow-pox King, who has a statue in Kensington Gardens. Of this mountebank and of his nostrum, vaccination, enough has been said in the earliest volume of this journal. The "scientific" system of inoculating with disease can only achieve a fictitious success if you have the inoculated ailment badly enough when the epidemic appears. But if the epidemic occurs when you are still run down, and weakened by the inoculation, though not ill with it, you are much worse off than you would be otherwise. This is the "scientific" bacteriological system. These "scientists" inject various germs into an animal till it is too unwell to be susceptible to any disease to which it is exposed in every possible way. The poor beast is then said to be immune and probably wishes it wasn't. Various filth vaccines are manufactured by these means and injected into man, who is advised to repeat the standard doses at short intervals. He is thus weakened for life and rendered liable to new ailments far nastier than anything he knew of before. And yet Bernard Shaw can truly say :—"I presume nobody will question the existence of a widely spread popular delusion that every doctor is a man of science." This cannot be denied and as long as the orthodox doctor retains his monopoly of the death-certificates, he will not only murder you, but have you indicted for manslaughter unless you call him in, should occasion arise.

What every sensible man should ask himself is whether the medical testimony officially pronounced by the Royal College of Physicians, in 1749, in favour of inoculation with small-pox, is in any way less reliable than that pronounced in 1823 in favour of inoculation with cow-pox. In 1853 inoculation with cow-pox was made compulsory. In 1908, a clause was inserted in the Vaccination Act granting a parent a sort of dog-licence to keep an unvaccinated baby in the house provided he applied to the proper authorities within four months of birth. Even this small favour was opposed by a minority of fourteen Members of Parliament, of amazing culture and corresponding bigotry. By 1940 inoculation with cow-pox (vaccination) may be an offence at law. In 1906, 1907, 1908 and 1910, there were more deaths from vaccination than from small-pox. In 1914, the last year for which there are official figures, there were six deaths from vaccination, and four from small-pox. A death from vaccination has to be very soon after the injection, or no orthodox practitioner, even an honest one, is going to mention it in the death certificates. You can hardly expect the orthodox practitioner to condemn his own remedy which makes every baby vaccinated worth at least 7s. 6d to him, in cash, together with the subsequent complications that nearly always ensue. Probably, for every mention of vaccination yet made in a death certificate, there have been at least a thousand cases where it should have been made. There is of course such a thing as an honest doctor, just as there is such a thing as an honest politician ; but the standared is unforunately low.

The orthodox medical aspect is adopted by Maine in his *Popular Government* :—"Even in our day vaccination is in the utmost danger, and we may say generally that the gradual establishment of the masses in power is of the blackest omen for all legislation founded on scientific opinion, which requires tension of mind to understand it and self-denial to submit to it." You see "scientific" opinion. And why is more tension of mind needed to believe in cow-pox than to doubt it ? The cultured craze for protecting uneducated people from the effects of their ignorance is, as somebody says, one of the most amazing superstitions foisted on mankind. It should be the other way about, and it is the educated, "the mainstay of all superstitions," who need to be protected, and particularly from the fully qualified medical practitioner.

After Jenner, the immortal mountebank, we come to Lord Lister, M.D., the founder of the Lister Institute for torturing animals, and the great inventor of anti-septic treatment in surgery. We take the following description of the man from Jack's *General Information*, 1908 :—

LISTER, JOSEPH, b, 1827, a distinguished surgeon who occupied the post of Surgeon extraordinary to Queen Victoria, who in 1896 created him a Baron. He is one of the leading authorities in Bacteriology, and is famous as the introducer of the antiseptic treatment in performing surgical operations.

He has not been dead long, but his "famous" antiseptic treatment was buried before he was. As Dr. Walter Hadwen, one of the few living doctors who have successfully resisted the herd instinct of the Medical Trade Union, says—"He took for granted that all the surgical fevers and heavy death-rates in vogue in the hospital wards of that day were due to these mysterious 'germs of disease' rather than to the filthy and scandalous conditions by which the patients were surrounded. So he invented a steam apparatus to carbolise the atmosphere and kill all the germs in the operating theatre, used carbolic acid solutions to douse the wounds, and carbolic dressings to apply to them."

Few germs survived the Lister carbolisers, and no more did many patients ; for the same thing that destroyed the patients' germs also destroyed the patients' tissues. This astonished Lister, but, like the inspired imperial "scientist" he was, he "scientifically" killed numbers and numbers of patients before the "scientific" induction was complete enough to warrant him in giving it up. Nothing carbolic ever appeared in their death certificates. But, in spite of this, he eventually dropped antisepting and contented himself with pure cleanliness in wounds and instruments,—a system just commencing in the orthodox medical profession, and hitherto regarded as a fad of the herbalists and other peculiar people. This was called the a-septic treatment. It is words make the "scientist" and Lister was determined to be a "scientist." So, as he could not be an antiseptic scientist, he became an aseptic scientist. A competent critic says that he was simply a successful butcher. We can only say, yes.

Sir Willian Watson Chyne, "who would have been an ornament to Smithfield," wants like Lister to be a scientist. He has long been on the pursuit of antiseptics for wounds and gangrene. Sir Almoth Wright has told him that surgeons do not think and that thought is done in the laboratory and that he (Sir W. W. C.) is suffering from "confused cerebration and deficient logic." This last point is, of course, true enough of all successful surgeons, but as to a laboratory being the home of thought, there is more dirty work than pure thought done in a laboratory. Also, Sir Almoth is forgetting that Surgeon Sir Frederic Treves, and Surgeon Sir. W. Watson Cheyne, and Surgeon, J. Hodson (President of Edinburgh Royal College of Surgeons) were induced to sign a leaflet in favour of the Almoth Wright anti-typhoid vaccine, which declared that "with proper care it had never done any one any harm." The surgeons signed this leaflet in the scientific spirit *i.e.*, on the Almoth Wright scientific evidence and without insisting on being themselves given the two standard injections. If the surgeons had remembered that they were non-thinkers, and far better judges of actual effects than of long words, and had actually had the two injections inside them, they would not, I fancy, have signed the leaflet. The value of scientific thought is shown in the fact that carving and operations have improved enormously, while the scientific germ theory of disease is slowly inoculating the race to death. Some of our soldiers have been inoculated eight times, and because after this their wounds naturally fester, they are supposed to want an antigangrene inoculation as

well! Indeed, "the butcher part of doctoring is so excellent that it is overdone; the 'scientific' part is appalling." Dentistry is first rate, because it is all derived from practice and there are no books on it. The scientific dentist when one appears will be a person to avoid.

Lastly we come to the great twentieth century marvel, Sir Almoth Wright, the eminent inventor of the Almoth Wright anti-typhoid vaccine. He has got most of the surgeons and most of the medical faculty to swallow it. But many soldiers have been killed by it and many more maimed for life, but it is 'scientific'; and scientific induction takes a long time to warrant a conclusion in any direction. So many people nowadays die a 'scientific' death that a few more or less are accepted as a portion of science. The vaccine is sanctioned and recommended by the Royal College of Physicians, for they adopt all remedies that bring fees. Waiting for a man to catch a disease, before he attends to him, seems far too slow a process for a scientific doctor: he catches the man and gives him a disease right away and tells him he is immune.

At the end of three articles, one would like to know how far the reader agrees. It cannot be questioned that Bernard Shaw was terribly in the right when he pronounced so vehemently against the Doctors: and had the writer in the *Everyman's Review* had the patience to go through the vast mass of literature, "scientific" literature, on the subject, he would not have been in such haste to take the world into his confidence; nor would we have had any occasion to deplore his critical acumen. An unlearned man has always imagined that, the fewer diseases he has had, the stronger and healthier he shows himself to be. An ignorant man may be sometimes heard to boast that he has never had a day's sickness in his life; and such a one on wishing to join the army has been startled to hear that he is not sound enough to serve his king and country, and that he must have had small-pox or cow-pox (successful 'vaccination') ar least once, and that he must consent to be given one or two ailments by means of injection. The ignorant man thinks this nonsense and so do most uneducated people. They are, as usual, right. They always have been right, so far, in their distrust of Doctors. In fact when one reads the awful nonsense with which we are flooded every day from the pen of conventionally educated, cultured folk who are the mainstay of all the superstitions of science, one is tempted to echo heartily the sentiment of one of Shaw's characters that the time has come for sane, healthy, unpretending men to make a stand against the conspiracy of the writing and talking and artistic lot.

The Active Principle in Medicinal Drugs—V.

By Eliyurkar G. Subrahmanya Sarma.

वियत्पवनजाताभ्यां वृद्धिमाप्नोति मारुतः ।
आग्नेयमेव यद्द्रव्यं तेन पित्तमुदीर्यते ।
वसुधाजलजाताभ्यां बलासः परिवर्धते ॥

By taking in substances containing properties that are peculiar to the two elements वियत् Viyad and पवन Pavana or Vayu and Akasa we increase the energizing agent called Vata or which does the functions of the central and sympathetic nervous systems. By taking substances which contain the properties that are peculiar to Agni or Tejas we may increase the Thermo-genesis agents while we may similarly aggravate the production of Thermo-taxis agents in excess, by taking substances which may contain properties pertaining to the two elements Vasudha and Jala or Prithivi and App.

These three agents or energizing bodies are called doshas in Ayurveda because they cause the system to become morbid. They are therefore the causative agents. And the system is called the dushya because of its being acted upon by the Doshas, the agents. When we deal with the Three doshas separately we can do full justice to them and we fear to dwell upon them here as they would each afford enough food for a complete treatise by themselves.

We have but one thing to remark here in passing, that these doshas or otherwise called the humours are themselves matters, is sufficiently explained, in the same way as the elements are. These matters are produced in the system, in the course of the performance of the general functions of the organism ordinarily called the chemical action, from the Rasas that exist in the system itself. These Rasas are the resultant effect of the combination of the elements in certain fixed proportions. It will now be plain therefore that the Rasas themselves form the productive agent of the three Doshas. Hence Charaka said in his treatise that Rasas produce the three Doshas "रसा एव दोषाञ्जनयन्ति"

We may not be quite able to present them though they are matters as we could a solid substence like a slate or a book or some such thing. But it is a matter in the same sense that an atom is a matter and invisible, as the matter is for the naked eye. Says William Allen Miller. "These ultimate or indivisible particles are what are called the *atoms* of *the elements.* No one has ever seen an atom since such bodies are for more minute than the smallest fragments visible by the aid of the strongest magnifying glasses." We can therefore only infer that they are matters. Our inability to see them in a visible from can be no argument to deny their being a matter having an existence in the system. So far as this existence is concerned in addition to what we have said above, we may refer our readers to the Presidential address already made familiar with, where the question is discussed in full. But as regards the other statement, we can substantiate the same by quoting Mr. C. G. Knott, D. Sc. (Edin) F. R. S. E. who says in dealing with the properties of matter:—"But living matter is still matter in the physical sense. The physical Universe is the foundation upon which life builds its complicated structures. And it is hopeless to expect to arrive at a clear understanding of vital processes without first becoming familiar with the less complex processes that are known as Physical. The energy with which life works is derived primarily from purely physical or chemical combinations. The mechanism through which it works is purely meterial. The natural Philosopher assumes, what is practically taken for granted by every one, that matter in the ordinary acceptance of the term is a real thing. Its existence is a legitimate inference from the evidence of his senses. These inform him that matter exists in a great many forms with an endless variety of properties and functions." Thus he can, in a way, show that the three humours or doshas, which exist in the human body, though not in a visible form, are themselves matters, in the same way as the elements, that gave birth to them, are.

We now revert to the subject of our present, euquiry. We have shown how we could unconsciously increase the three energizing agents or doshas by taking unwholesome substances and thus bring in a morbid condition in the human system.

By knowing the exact dosha which is in a morbid condition, the Ayurvedic physicians can bring down the same to its normal one. This can be effected by the administration of the particular drug which possesses the properties that are contrary to those that aggravate the increase of the particular dosha. To illustrate we may quote the following passage from Susruta which will explain the above statement. It runs thus:—

भूतेजोवारिजैर्द्रव्यैः साम्यं याति समीरणः ।

भूम्यम्बुवायुजैः पित्तं क्षिप्रमाप्नोति निर्वृतिम् ।
खतेजोऽनिलजैः श्लेष्मा शममेति शरीरिणाम् ॥

This means that by the administration of drugs which possess the properties of the elements Bhu, Thejas and Vari or earth, water and fire, we can bring down the morbid Vata to its mormal condition. Similarly by the administration of a drug pessessing the properties of the three elments, Bhu, Ambu and Vayu, Pitta can be brought down to its normal state while the administration of a drug having the properties of Bhu, Tejas and Vayu Sleshma or kapha is reduced to its normal condition.

Thus we have within the brief space at our disposal tried our best to explain the relation between the three doshas and the Rasas, the doshas and the elements, and Rasas and the elements, which form the basic principle of the system of medicine of our holy land. We have also touched upon how we could remedy the morbid state in a human system by knowing the Rasas in a Drug. We have also shown that the Gunas in a drug and the same in the human system are identical with each other. It is also explained fully that the increase or decrease or the normal state of the three Doshas rests upon the substance that we take in as our food in our daily life. Says Susruta.

" गुणाऽथ उक्ता द्रव्येषु शरीरेष्वपि ते तथा ।
स्थानवृद्धिः क्षयास्तस्माद्देहिनां द्रव्यहेतुकाः ॥ "

It is a great discovery no doubt, what the Ayurvedic physicians of this land have been able to enunciate in the form of a theory called the theory of the three humours or doshas. This theory has unfortunately been grossly, mis-interpreted and misunderstood by even men of eminent scientific insight in the West. Following on their footsteps great many scholars of our country have also been misled by the hopelessly incorrect mercenary translations of these terms, rendering them as Wind, Bile and Phlegm. It has been attempted herein to give a proper insight towards the correct explanation of these theories and we trust that it will give inquisitive readers much food for making further investigations on the subject and arriving at a clear understanding of the three humours.

We owe much to the Rishis of our land for this discovery with the aid of which even an ordinary "half-educated Ayurvedic physician" can "fare pretty well by the bed-side of the patient provided he "remembers the laws of etiology and therapeutics and dietary that hinge upon this theory."

The success of their attempt in this direction was rather due to their keen spiritual insight or sukshma gnana or what Mr. Michael Foster would call it "the mind's eye" assisted by experiences and practical experiments. In this connection we may be permitted to remark that "the knowledge derived from experiments on animals under very abnormal conditions must be held inferior to the clinical experience of centuries."

It will not be out of place here to mention that it is the reduction to a common denomination—called the five elements, of all substances used in the medicine, viz., the drugs, the system etc., along with the functional agents in the organism, that have helped them in enunciating a general principle as the one under investigation. It is on this basis that the Rishis have built of the structure of a huge science which may afford interested scholars sufficient room for testing and ascertaining its nature and strength. And it is because of this generalisation based on a common basis, we find that Ayurvedic Physicians never fail in their profession. It is unfortunate therefore the enemies of Ayurveda being quite contented to remain strangers to the fundamental principles and theories of the Ayurvedic system of medicine should find fault with it as antiquated, stagnant, unscientific, emperical and so on and finally look at it with suspicion and grave concern as a flourishing enemy in spite of their efforts to belittle its importance and utility to mankind, and show direct antagonism towards its successful revival. As regards the charges that are being levelled against this system, our readers may be assured that these charges are unfounded and unreal. It can be shown that these charges arise only from interested quarters; and it is a pity that the enlightened men of our country are decieved by those who set the ball rolling arising purely out of a commercial interest and exploitation. Blinded by the magic wand of the western education, our countrymen have lost their vision to see the real from the unreal. In their enthusiasm for adopting the western manners, habits and civilisation and import their ideals wholesale they have thought it fit to decry Ayurveda to their utmost. Among them it is a pity, we find, men, who are being considered the foremost of the leaders of Indian political emancipation though the Congress thought it necessary, half-heartedly, at least, by pressure of the times, to pass a resolution—a bare resolution—which is of course intended to remain a dead letter in the minutes of the proceedings of its annual session held in December 1920 at Nagpore.

Miscellaneous.

The Civil Marriage Bill.

By Mr. P. V. Chalapati Rao.

I

Dr. Gour has contributed an article to the "Modern Review" of June defending his Civil Marriage Bill. He has detailed the various reasons which have impelled him to place it on the "Legislative anvil." One is however disappointed on reading the article. The article is full of special pleading of a kind one would not expect from a lawyer of his eminence. The main point for consideration is this. Dr. Gour admits that this Bill if it becomes law would not affect the marriage law as prevalent among the Mahomedans, Christians, Parsis, Jains, Budhists, etc. Already they are free to intermarry as they like. This new measure may enable them to register marriages. But it affects mainly the Hindu peoples. It directly affects their marriage laws and introduces new innovations. Dr. Gour's reasons which, according to him, make the passing of the Bill into law imperative, are: (1) this law would act as a dissolvent of "caste" which is a tyrannous institution which must be destroyed; (2) that marriage must be assimilated more to a contract as that is the correct attitude of advanced thought according to him; (3) free love must have no restrictions; (4) that early marriages would be discouraged under this Act; (5) that registration of marriages gives them more certainty: (6) that this measure is a great nationalising factor without which the national movement would perish.

I would here examine these reasons one by one.

There is a remarkable and weighty divergence of opinion as to whether after all caste is not a necessary institution in the interests of society itself and many have seriously doubted whether "Hinduism" does not owe its long lease of life to this so much damned institution "caste". Based as the Hindu's

view of life is on the spiritual side of his nature, caste, I believe, must continue and the moment that the institution of caste and Asramas is destroyed then Hinduism ceases to exist.

But it is a sad fact that the present system of caste has greatly degenerated. But that is no excuse for doing away with it.

Dr. Gour says that marriage must be assimilated to a contract. Hindu law looks upon marriage as a sacrament. No divorce is allowed. Marriage is not dissolved even by the death of the parties so that a widow is not free to re-marry. Marriage is spiritual association through life, of man with woman for performance of necessary religious observances. It may be observed here that procreation also is a religious duty in life for the proper offering of Pinda to the ancestors. The Brahma form of marriage prevalent among the Hindus is the purest form prevalent in the world. So then Dr. Gour, by his making marriage a matter of mere consent, not at all dependent on religion, with all its sacred associations removed, making it dissoluble under the provisions of the Indian Divorce Act, we may say, deliberately tries to deal a blow at the purity of the marriage institution, which has been existing in its present form as early as the time of the Rig Veda and surviving these many thousands and even millions of years.

Then let us turn to his eloquent panegyric of love matches which he says are not possible within the viniculam of caste. Poetic love true to the death, of which perhaps Dr. Gour speaks, is rare everywhere. The sensual love dependent on form and beauty is also a noble thing and very desirable. But love in general is a very elusive thing and withal inconstant and changing. We do not know at what particular moment we will fall in with our perfect counter-parts nor how long to wait, nor where to seek for them. It may so happen that after we choose our particular mate, we may fall in with another whom we may think the prototype of perfection. Can we leave the one and pursue the other? According to Hindu society choosing a wife is not, as Johnson said, like choosing a horse. It is for the "Grihasta Dharma" you marry. Experience tells us that the majority of Indian homes are happy. The wife is the queen of the household as the Rig Veda says. Then does Dr. Gour want to introduce into the Hindu law the presumption prevalent in English law that issue born even a day after marriage are legitimate? That would be the logical outcome of such a theory. Love is to Hindus entirely post-nuptial. It grows by constant companionship in the discharge of the civic and religious duties of the houseolder. About early marriage also there is considerable difference of opinion and Manu's dictum that the girl should be married before attaining puberty and at the most within three years thereafter may be accepted as the correct orthodox opinion on the subject. Early widowhood and other evils are the result of the youths not observing true Brahmacharya till their education is finished. Now for registration. Let us see how it makes evidence of marriage more certain. Every Hindu would resent State interference in the recording of his marriages. Such interference takes away from marriage all its spiritual character. It de-spiritualizes it. If registration is permitted it will be the canker which will finally destroy the Hindu institution of marriage. For registration being sufficient for a valid marriage and the all-powerful courts acting upon it, the religious ceremonies might gradually be dispensed with. It is a grave menace to the Hindu civilisation and Government dare not interfere lightly with our institutions. From a lawyer's point of view, written evidence is as capable of falsification as oral evidence. Perhaps it offers more facilities of perjury. Oral evidence can easily be sifted as to its truth by cross-examination. We do not want simply to multiply useless clerical institutions. They serve no purpose. Among the higher classes the marriage lasts five days. Wide publicity is given to the event. All the relations attend. So that is far more effective than your civil registers. Dr. Gour will be well advised to remove the clause enabling Hindus also to register ordinary marriages under the Bill. And again it is very bad policy to put everything in the hands of the State and depend for everything on it. The State shall not record our marriages for us.

The last question raised about this being a measure for realising national unity and the necessity for the Bill, I will consider later on.

II

I have pointed out how many of the reasons which Dr. Gour puts forth in support of his Bill are of a highly controversial nature and orthodox Hindus true to the principles of their faith and their holy marriage system would surely throw his Bill overboard. However from the point of view of what Jurists would call "Juris Nature" there is nothing objectionable in declaring the marriages between Hindus and Mahommedans or Mahommedans and Sikhs or Sikhs and Jains i. e, marriages between persons of different religions valid. By the legislature merely validating such marriages one need not fear that such marriages would become very common or that the communal rights of dealing with such persons as the community like are in any way affected. The inherent disadvantages of such marriages would surely minimise as far as possible the number of such marriages and the issues of such marriages would gradually fall in into the ranks of those communities which take them into their fold.

But this little Bill because of its littleness and its attempted comprehensiveness is a very dangerous weapon, which bids fair to destroy the marriage institutions and customs of the different nationalities and historic races peopling this ancient land of ours. The application of this Act when the intended Bridegroom and Bride are of different religions is perfectly justified. But the application of this Act to persons professing the same religion is unjustifiable. Government cannot with impunity be allowed to interfere with our marriage institutions.

Suppose a marriage under the Act is performed between two Hindus of the twice-born caste. If they intend marriage under the Act they can dispense with all the religious ceremonies. Compliance with the procedure laid down under the Act and registration would give excellent certainty to the marriage and finish off all the sacramental nature of the marital bond. One can again mock with impunity the essential conditions of marriage, a different Gotra and Pravara or the rule of affinity that within the seventh degree on the father's side in the father's line, or within the fifth degree on the mother's side in the mother's line no marriage could take place. The second proviso to section 2 of the Act says, "No law or custom as to consanguinity shall prevent them from marrying, unless a relationship can be traced between the parties through some common ancestor, who stands to each of them in a nearer relationship than that of great-great-grand-father or great-great-grand mother or unless one of the parties is the lineal ancestor of the brother or sister of some lineal ancestor of the other" and thus introduces a new law of affinity. Widow marriages would again be perfectly legal under this Act without having recourse to the Hindu Widow Remarriage Act.

We have seen above what pranks a Hindu can play with his sacred system of Marriage if Hindus as bet-

ween themselves were allowed to intermarry under this Act. The fundamental principles of his system could be easily set at nought and the Hindu for all that is left to him would completely denationalise himself. Mere apers of Western civilization impotently crying out for Swaraj, let us not completely lose ourselves and our institutions. The institution of our Marriage and household Dharma is an intrinsic part of our religion and woe be to the hand that lays the axe at the root of this mighty and sacred tree. What right have strangers and alien Governments with civilizations of a day's growth and a day's decay to teach us lessons ? A marriage between a Hindu and a Hindu performed otherwise than according to the Hindu Law and the Vedic ritual must be held null and void. No special Marriage Acts should make valid such marriages. We do not want the Divorce Act applied to our marriages.

What I have said above with regard to Hindus applies also to peoples of other religions and a united protest must go from each community for the protection of its own religious ritual and ancient customs. None can validate marriages made in defiance of the custom of the particular sect to which both parties belong. So then this Bill must be so worded as to exclude marriages between parties both of whom belong to the same religion. This is of the utmost importance.

About inter-caste marriages, I believe if at all a separate Act would be necessary. It is a well known fact that in the ancient Smritis inter-caste marriages were recognised but only a male of a higher caste could marry a female of a lower caste and not vice-versa. We do not perhaps now exactly understand what physiological significance such a restriction has. That will depend perhaps on the question whether the seed (Bija) or the kshetra, which of these is more actively predominant in imparting its qualities to the child. Whether this later restriction is any longer necessary is perhaps a matter for debate among the Hindus themselves. But we can have no foreign outlandish methods even for our inter-caste marriages which must be performed strictly according to the Hindu ritual.

Legislation of grave and far-reaching consequences should never be attempted to be introduced in this enigmatical implied sort of fashion. For validating intercaste marriages another Bill specially framed might be placed on the legislative anvil. There is no necessity for mixing up all these things by attempting to amend a Bill which was never in fact intended to apply and expressly excluded Sikhs, Hindus, Mahommedans etc., from its operation. Let the attempted amendment exclude all cases where marriages between co-religionists take place. *The Hindu.*

Correspondence.

Sanyasa and Politics.

To The Editor of the Hindu Message.

Dear Sir,

The lecture of His Holiness Swami Sri Bharati Krishna Teertha reproduced in your issue of the 14th instant and the letters from Bombay published in the issues of the 7th and the 14th instants raise an important issue as to the propriety of a Sanyasi engaging himself in political activities. The Bombay correspondents lose sight of the real objection urged by Mr. N. K. Venkatesan and content themselves with an outburst of anger and vexation at his referring to the incidents of the Purvashrama of His Holiness. I must in passing take objection to the dictum that the public have no concern with the Purvashrama of His Holiness. On the other hand it seems to me that it is quite essential for the public to know it so that they may be able to decide for themselves the exact value that thay can attach to the pronouncements of His Holiness from the Pontifical throne. The public are also entitled to know the exact circumstances under which the previous Acharya thought it expedient to resign in favour of a political Sanyasi who gets himself invested "with the full ecclesiastical authority of Sankaracharya" on the 20th of December to enable him to attend the Congress a week later as Sankaracharya without waiting for the formal installation; they are also entitled to know what are the acquirements and the training of the latter to qualify him for the responsible Headship of a religious institution such as the Sarada Peetha. That it was not exactly on account of serious illness that the previous Acharya retired is clear from the fact that he has now been offered the Acharya Sthana of the Jyotir Math now being restored by the Bharata Dharma Mahamandala. That His present Holiness is "indifferent to personalities" is certainly not borne out by the circumstance that he himself thought it necessary to write the letter published in your issue of the 9th of June*—referring to himself as *Principal* Ramana Saraswati of Rajamahendry and Sringeri and justifying his presence at the Congress as the Sankaracharya of the Sarada Math. The lecture also only aims at a personal vindication of his own conduct in entering the sphere of political activity.

Now to the main question. Mr. Venkatesan never enunciated that Religion and Politics had nothing to do with each other. Your Bombay correspondents are therefore quite beside the point when they attack him. To quote Mr. Venkatesan himself "a combination of religion and politics *in a Sankaracharya* is against tradition and is fraught with immense possibility of mischief both to the cause of our ancient religion and to the progress of modern politics." No Hindu can say that religion is not concerned with the King and the State and the welfare of the people or that politics must be irreligious. But to say that politics is Dharma is quite different from saying that politics is also a Sanyasi Dharma. The whole system of Dharma is meaningless if we lose sight of the Adhikara. In the words of His Holiness himself "all worldly aspirations and activities (including even the sexual) are of a divine nature, so long as they are not inconsistent with Dharma." Quite true. To approach one's wife during the Ritu period of sixteen days is a Dharma. To argue therefore that a non-grahasta (a vanaprastha or a sanyasi) may do so is preposterous. His Holiness himself says "Politics being a part of the *Kshatriya Dharma* chapter of the Dharma Shastras necessarily comes within the jurisdiction of Dharma" but he curiously deduces therefrom the dictum that a *Brahmana Sanyasi* may dabble in politics. His Holiness proceeds to cite the example of Vasishta and says "Our shastras give us the beautiful conception of the triangular force

*This letter was written by His Holiness' Private Secretary Sri Bharati Tirtha —Ed. H. M.

consisting of the Acharya, the Raja and the Praja working together harmoniously with the resultant parallelopiped of the Ideal State." This mathematical display (whatever it may mean) ma help His Holiness' argument only if the "Acharya" referred to can include a Sanyasi, leave alone the Head of a Math. Vasishta was certainly never a Sanyasi and *his* having been the Acharya of king Dasaratha and Sri Ramachandra can be no precedent for a *Sanyasi* claiming a similar right to "issue commands to the Emperors." We shall be much obliged if His Holiness or any of his advocates will point out any Shastraic authority for his dictum that "it was incumbent on the Sanyasis to come (in the last resort, at the last extremity and as the last resource) into the thickest of the political arena." On the other hand it would seem that it will be improper on his part to do so, for in directing a Sanyasi to avoid company the reason given is

राजवार्तादिदोषाश्च भिक्षावार्ता परस्परम् ।
स्नेहपैशुयन्मात्सर्यं संनिकर्षान्न संशयः ॥

He has also to be सर्वारम्भपरित्यागी. No exception seems to have been made in favor of activities for the attainment of political swarajya, I must confess that "even after perusal and meditation" of His Holiness' lecture I find it difficult to reconcile His Holiness' attitude with Hindu Dharma. I fear that Mr. Venkatesan also will have to make a similar confession.

Tinnevelly, R. KRISHNASWAMI AIYAR
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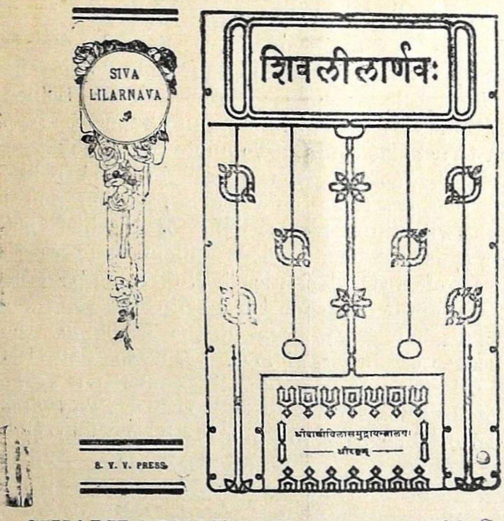

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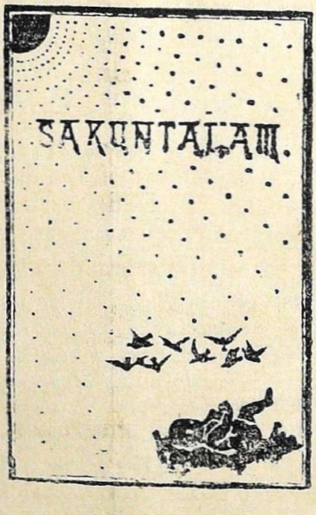

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